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Current Literature.

The Chief Intellectual Difficulties with Christianity.

The religious atmosphere and influence at Oxford University, England's greatest ecclesiastical center, is the subject of the leading article in the October number of the *Church Quarterly Review*. As the *Review* writers are anonymous, the author of the article is not named. But his interest is deep, his vision is clear, and his dissatisfaction with the existing condition is well founded. The English universities, like our own, have ceased to be schools primarily for the education of ministers; they have become institutions for all departments of learning, and theology does not dominate. The specially religious atmosphere is in large part lacking, and there is a growing indifference to that ecclesiastical interest which formerly has been so strong. The young men are not being reached or held by the Church. The religious instruction which they receive is small in amount, and often perfunctory. The sermons preached to them present the language, the modes of thought, and in the main the ideas of the past, much of which is unreal or unmeaning to the modern student. The writer therefore urges that the conception and presentation of religion at Oxford be modernized, so that it will appeal to, and be intelligible to, the present generation of young men. He would have a plain and sincere attempt made to meet their intellectual difficulties with Christianity. These difficulties, he says, pertain to the fundamental elements of theology: Can God be known? Is prayer reasonable? Can prayer be supposed to alter anything? Was Jesus Christ more than man? If so, what is meant by calling him God? In other words, what is the incarnation? May not I take the whole of his moral teaching, and leave aside the questions about his person? Is not sin really after all only imperfection? Is not the ordinary Christian's view of the atonement blasphemous? Is not traditional Christian morality unscientific, obsolete, or at best partly invalid?

To these essential problems of historical and practical religion those who have in hand the spiritual welfare of college students must address themselves. And in doing so they must remember that the students are firmly fixed in certain postulates of thought, such as: that the Bible has to be judged and used as any other book; that the

historical documents in it must be judged as historical documents : that historical accuracy and intrinsic reasonableness, where either seems lacking to a passage in the Old or the New Testament, cannot be supplied by any theory of inspiration ; that there is some good in all religion, and that Christianity is on its trial ; that it is quite possible to be a gentleman, genial, honorable, active, and successful, without being religious, and that the few religious men who have all these qualities do not necessarily owe them to their religion ; that science is certain, and that when it comes into collision with religion, the latter must give way. To the extent to which these postulates are false, this fact should be shown ; what truth there is in them must be recognized and established. Modern problems must be solved by modern men with modern thought and modern language.

The Use of Mark's Gospel in Matthew and Luke.

Scholars are now pretty well agreed that the first and third evangelists employed the gospel of Mark, not only as one of their most important sources, but also as a framework of their own books. To be sure, they make many additions to Mark's narrative, and sometimes omit a section, or substitute a parallel account. But they do not disregard or desert its arrangement and order except in one division of each book, namely, Matt., chaps. 8-13, and Luke 9: 51-18: 14. Matthew evidently had Mark before him in this portion of his gospel also, but for some reason not yet known he chose to follow another order in using the Markan material. But in the section Luke 9: 51-18: 14 it is a question whether the author used the Markan source at all ; out of the 351 verses contained in this section of Luke, only 35 contain any parallels in substance or phraseology to Mark. Sir John Hawkins, in the last three numbers of the *Expository Times*, presents a long discussion to show that in this portion of Luke's gospel he wrote in complete independence of Mark, apparently for the reason that this body of material came to his hand in its present form, and he did not think best to alter it. He thinks there is no reason why all this material may not have belonged to the so-called Perean ministry, and that the contents may have come originally from one of the seventy disciples who accompanied Jesus at that time.

The Divinity of Christ in Modern Philosophy.

Under the title, "The Concept of the Infinite," Professor Josiah Royce, of Harvard University, presents a valuable article in theology